

BALLINGTON BOOTH'S OUT.

COURT MARTIAL OF THE COMMANDER OF THE ARMY OF THE UNITED STATES.

HEATHENED.

A Peremptory Demand for His Key and the Army's Response Accepted as a Dismissal. The Heaths Refuse a Foreign Post-Forced to Vacate Headquarters.

Commander Ballington Booth and his wife, Maud Ballington Booth, are no longer at the head of the American Red Cross Army, and have declined to accept a foreign appointment. They gave up their command at midnight on Thursday. The cause of the immediate severance of their relations with the Salvation Army of the United States is a peremptory demand by Commander Herbert Booth, representing the International Headquarters in London, for the immediate transfer to the Commissioner of the International Headquarters of the command in this country, which carries with it the title to all property of the Army in the United States. There are various versions of the difficulty between the two Boths. The International Headquarters, however, has been the cause of the severance. The following statement was sent to the Sun last night by Commander and Mrs. Booth:

Commander and Mrs. Booth's Manifesto.

It is with inexpressible grief and heartbreak that we have to announce to our staff officers, field officers, troops, and friends throughout America the following information: On Thursday, February 21st, 1900, we were informed by Commander Herbert Booth, representing the International Headquarters in London, for the immediate transfer to the Commissioner of the International Headquarters of the command in this country, which carries with it the title to all property of the Army in the United States. There are various versions of the difficulty between the two Boths. The International Headquarters, however, has been the cause of the severance. The following statement was sent to the Sun last night by Commander and Mrs. Booth:

First—We do not seek, nor shall we seek, to take any advantage of the strong feeling respecting our "farewell" existing in all parts of the country by attempting to stir the United States branch of the Army from the parent organization as a separate or "independent" movement.

Second—Through the help of our unfeeling God, aided by the efficient and to us happy cooperation of our officers, our toll has been rewarded in upbuilding the movement, and we have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Third—Despite our intensest studying and our most careful thought and careful deliberation, we have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Fourth—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Fifth—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Sixth—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Seventh—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Eighth—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Ninth—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Tenth—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

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Twelfth—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Thirteenth—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

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Nineteenth—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Twentieth—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Twenty-first—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

Twenty-second—We have no wish to do any act of our own to have the appearance of personal ambition, nor do we wish our precious troops to stand for a moment in the relationship of opponents to those of other nation-made brothers and sisters by other common bond of Christianity.

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CRIPPLE CREEKERS EAT.

THEY ALSO TALK AT THE MINING EXCHANGE BANQUET.

Life Pence Wants the Man Who Cut His Arm.

Requiescent Pledge to Resemble Missouri Pulpin Pie Fired—Demand for Quiet When Portland Jimmy Doyle Talked.

The Colorado mining delegation that came here some days ago to help open the new Mining Exchange was banqueted last night at the Metropolitan by the Mining Exchange. The banquet was unique in many respects. It was out of the ordinary run of New York banquets. Colorado was not the only one of the delegation that came to the banquet. Col. R. A. Ammon was marshal of the affair, and sat at the head of the table. Ex-Congressman Life Pence was one of the distinguished guests alongside of him. Portland Jimmy Doyle, Ernie McNamara, and Judge Dean, and about one hundred equally distinguished gentlemen, sat at the long tables. There were a number of ladies in the party. The programmes, as the menu cards were called, were printed in French, and were promptly read and worked down to cheese and coffee. When the soup came on Col. Ammon introduced Judge Doyle, who declared that he came from a camp that had changed beef to bullion and had gone from raising cattle to raising gold. Then he told the story of Cripple Creek. He said that he had been in the "doubtful" and "poisonous" and "entrées" to the "rot," and then Judge Dean was introduced. He comes from Aspen, Col. "We are not supplicants," he declared, "and we don't beg you to take our property off our hands or to lend us money. We have no need of your aid. If you go to Cripple Creek with your pockets full of money you can't die terms with the poorest miner in the district. If you want the commodity you pay its price or get out."

Judge Dean talked to the end of the dinner, and then the speaker of the evening, Mr. James Doyle, a short, stocky man with a black mustache and a determined look, responded, and wild cheers went up from the crowd. "I'm no talker," he said, "you all know that. I'm a worker. We used to be a silver State, out in Colorado, but we found that you folks in New York wouldn't take our silver. So we turned to gold. Out in my camp we produced two millions for you last year, and when we get the facilities for the new mine, we will produce four millions. We have brought back the old days of '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, 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